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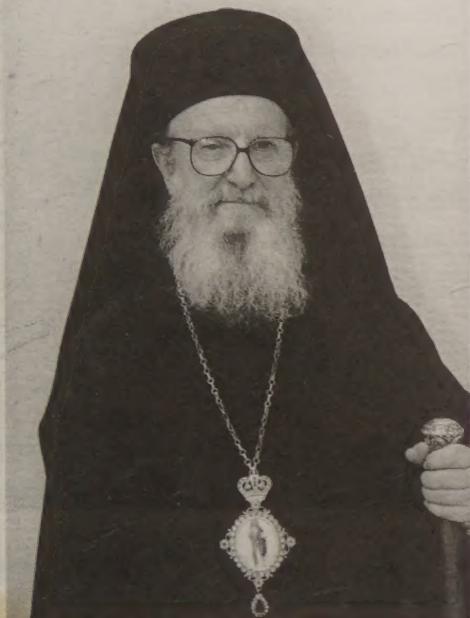
ANNUNCIATION CATHEDRAL

HERALD



245 VALENCIA STREET, SAN FRANCISCO, CA 94103 • 415 864-8000 • FAX 415 431-5860 • E-MAIL office@annunciation.org

ARCHBISHOP DEMETRIOS OF AMERICA TO CELEBRATE LITURGY AT THE ANNUNCIATION CATHEDRAL, SUNDAY, NOVEMBER 12



His Eminence Archbishop Demetrios of America will preside over services at San Francisco's Annunciation Cathedral on Sunday, November 12, 2006. The services will begin with Orthros, at 9:00 a.m., followed by the Divine Liturgy, at 10:30 a.m. The services will mark the 85th anniversary of the founding of the Cathedral.

Originally established as the Greek Orthodox Cathedral of Saint Sophia, the name was changed in 1936 to the United Greek Orthodox Community of San Francisco, The Annunciation. The original church was constructed at Hayes and Pierce Streets in San Francisco. However, in 1928 the church relocated to its present site at 245 Valencia Street. Bay Area faith-

ful are cordially invited to attend the services and receive the blessings of His Eminence, the Archbishop.

Later that afternoon, some 600 guests will attend a black-tie optional anniversary celebration in the Rotunda of San Francisco's City Hall. The festivities will begin with a reception in the South Light Court at 6 p.m., with live Greek music. A gala dinner, prepared by McCall Associates, will follow in the magnificently refurbished rotunda, where guests will dine to the music of Starlight Strings. The program will feature Nathan Gunn, world renowned baritone, who will be performing, by permission of the San Francisco Opera, where he will be appearing as Figaro in the *Barber of Seville*. It will also include a special presentation to Mayor Gavin Newsom, who is the official host for the evening, Metropolitan Gerasimos of San Francisco, and Archbishop Demetrios of America, who is our special guest of honor. Eleni Tsakopoulos-Kounalakis will be the MC for the evening.

As noted elsewhere, the significance of the Cathedral's anniversary is that, in 1921, under the presidency of His Eminence Meletios Metaxakis (the former Archbishop of Greece, who shortly thereafter became Ecumenical Patriarch), the Cathedral was established, with the added premise that San Francisco be designated as the

seat of the Greek Orthodox Church for the Western States. As a matter of historical interest, Meletios Metaxakis presided over the first nineteen meetings of the Administrative or Governing Council of the then nascent Cathedral, oversaw the building of a temporary church and school, consecrated the church, and composed its charter and regulations. Meletios Metaxakis was also responsible for the formation of the Greek Orthodox Archdiocese, which was incorporated the following year.

ARCHBISHOP DEMETRIOS TO SPEAK AT PAOI

His Eminence Archbishop Demetrios of America will offer the Paul G. Manolis Distinguished Lecture Series on Thursday, November 9 and Friday, November 10. The theme of His Eminence's talks will be: "The Many Languages of Prayer: Challenges and Opportunities." Both lectures will take place at the Chapel of the Great Commission, at the Pacific School of Religion, located at 1798 Scenic Avenue, Berkeley, and will begin at 7 p.m. Following each lecture, PAOI (the Patriarch Athenagoras Orthodox Institute) will host a reception, at the Institute, located at 2311 Hearst Avenue, Berkeley. Parking is available in the University garage at Scenic and Hearst (enter on Scenic) for a nominal cost, or on the streets around

the Institute. The PSR Chapel and the PAOI are a short walk from the garage. For more information, contact the PAOI, at 510 649-3450, or visit their web site, www.orthodoxinstitute.org.

His Eminence Archbishop Demetrios was elected Archbishop of America on August 19, 1999 by the Holy and Sacred Synod of the Ecumenical Patriarchate of Constantinople. He was enthroned as Primate of the Greek Orthodox Archdiocese of America on September 18, 1999. He is the sixth Archbishop of America since the Archdiocese was established in 1922.

Before his election, Archbishop Demetrios had served as Distinguished Professor of Biblical Studies and Christian Origins at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts (1980-81, 83-93) and Visiting Professor of New Testament at Harvard Divinity School (1984-85, 88-89). He was ordained a deacon in 1960, a priest in 1964. He was elected Bishop of Vresthena in 1967 and elevated to the rank of Metropolitan in 1991. In November 2002, he was elected a member of the Academy of Athens.

Archbishop Demetrios holds the Ph.D. from Harvard University (1972) and the Th.D. from the University of Athens (1977). He is the author of five major books: *Authority and Passion* (1987), *The Transcendent God of Egnostos* (1991), *Christ: The Pre-Existing God* (1991), *The Fathers Interpret* (1996), *A Call to Faith* (2004), and many articles, short studies, and translations.



As shown in the October issue of the *Herald*, the above is a facsimile of the Cathedral's seal when it was incorporated 85 years ago. The seal depicts the Great Church of Christ in Constantinople (Aghia Sophia), built by Justinian in the sixth century. Originally, the Cathedral was called "Saint Sophia." The name

means "The Holy Wisdom [of God]). At that time, the Cathedral was located at Hayes and Pierce Streets in San Francisco. In 1928, it was relocated, to its present site on Valencia Street. In 1936, the community re-incorporated, as "United Greek Orthodox Community of San Francisco, The Annunciation," and has been known, simply, as the "Annunciation Cathedral." We decided to reprint the seal in the November issue of the *Herald*, both because so many people found it to be of interest (they just never knew), and because of the 85th anniversary celebration of its founding, which will take place in the Rotunda of San Francisco's City Hall Sunday, November 12.

IOCC EVENT NOVEMBER 5: REMEMBERING HOME

Every year, the Bay Area Churches jointly sponsor an event to benefit the charitable work of IOCC (International Orthodox Christian Charities), which has proven itself as the most effective world-wide Orthodox Christian organization responding to human needs—be it devastation from hurricanes, war, famine, and the like. The event is called "Remembering Home," because it incorporates the cultural traditions of the Orthodox Churches throughout our region—Arabic, Russian, Ukrainian, Serbian, Rumanian, Greek. Invariably, dance groups, representing different traditions, perform.

This year's fund raiser is the 14th annual Remembering Home dinner, and it will be held at St. Nicholas Antiochian Orthodox Church, located at 5200 Diamond Heights Boulevard, San Francisco. We will begin with Pan-Orthodox Vespers, at 4 p.m. Then, we will go downstairs to the church center, where a silent auction will take place and where the dinner will be held. This year's entertainment will feature balalaika music, and folk dance groups from St. Nicholas and from the Annunciation Cathedral. Matthew Parry will be our featured speaker. Mr. Parry is IOCC Interim Director of Operations. Mr. Parry has done field work in the Balkans and in and around Jerusalem and the West Bank. The dinner is being prepared by David Hanna and his friends.

We will not only be in for a wonderful evening, but we will lend support to those who support those around the world who are most in need. Annunciation Cathedral has supported the event by placing a full-page ad in its program book and by organizing at least two tables of ten. If you wish to be seated at one of the Annunciation Cathedral's tables, please call the Cathedral at 415 864-8000. If you wish, you may also call St. Nicholas, at 415 648-5200. The donation is \$50 per person.

CHRISTMAS CARD 2006: WON'T YOU EXTEND GREETINGS?

Every year, parishioners and friends of the Cathedral are invited to participate in the community Christmas Card, sent to over 1,000 members and friends on its mailing list. It's a great way for people to:

1. Send a greeting at Christmas time
2. Support the Cathedral by doing so, and
3. Save money (and a lot of paper) in the process.



How so? By being included in the community Christmas Card:

1. Over 1,000 members and friends of the Cathedral receive your greeting at Christmas
2. The Cathedral applies part of your donation to one of its ministries, after paying the cost of printing the card, postage, etc., and
3. You don't have to send a card to Cathedral members and friends (consider just the postage alone...at least 39¢ per card...you do the math).

Won't you complete the form below, include your donation of \$25 per line, payable to the Annunciation Cathedral (please write "Christmas Card" in the note section of your check), and mail the form and your check to:

Annunciation Cathedral Christmas Card

245 Valencia Street
San Francisco, CA 94103-2320



Yes, please include me/us in the Annunciation Cathedral's 2006 Card, as follows:

Please write name(s) exactly as you wish it/them to appear on the card.

TALK GIVEN BY FATHER STEPHEN KYRIACOU AT THE AHI SPONSORED SYMPOSIUM ON HELLENISM THE WESTIN ST. FRANCIS, SATURDAY, OCTOBER 28, 2006

I thank the organizers of this conference. While AHI is not new at Symposium presentation, having done it, what, five times, three times in the Washington D.C. area alone, this forum is new on this coast. And so I thank you for this engaging opportunity. The remarks of earlier presenters suggest new and novel approaches and strategies on issues surrounding Hellenism, and the dialogues begun in these symposia no doubt seek address and resolution and even form for future symposia.

This having been said, let me clarify my

assignment, and to offer my remarks not as an academician but of as one in the field, who has worked in the Church for nearly 40 years, mostly in a pastoral capacity, both in the cradle, as it were, of American Hellenism—that is, in NY and in between NY and Boston, in RI, and now, for 20 years, in San Francisco.

I begin with the premise that Hellenism IS about *all things Greek*, including its language (which mediates thought), its thought, its ethos, its gods. What has come to be known as the Greek Orthodox Church is the *fusion* of Hellenism and Judaic thought and religion, which,

at the outset of the first millennium, was already Hellenized. I am thinking of Philo of Alexandria and the categories of thought, like the Logos doctrine, which find expression in the prologue, for example, of the fourth Gospel. Nor can we underestimate the fact that the New Testament was written in Greek, utilizing, for its Old Testament, not the Hebrew Bible, but the Septuagint, the Bible which had been translated into Greek in Alexandrian circles 250 years or so before Christ.

Eusebius of Caesarea, the fourth century historian, attempted to demonstrate, in his Προπαρασκευὴ Εὐαγγελίου, or *Praeparatio Evangelica*, that this was no accident of history; it was, rather, providential, as was the whole of Hellenic civilization and, particularly, Greek thought. And, so, we have Gregory of Nyssa, brother of Basil the Great, at about the same time, arguing that *synergeia*—the New Testament concept usually translated as “cooperation with God”—is occasioned as much by human initiative. As he observed, “the assistance of divine power increases in proportion to man’s own effort.” One might say *synergeia* is “God enabled.” Gregory’s concept of virtue, of which *synergeia* is an example, is closer to the Greek classical tradition in this regard than, say to Augustine and, later, Martin Luther. (De Inst. Chr., quoted in Werner Jaeger, Early Christianity and Greek Paideia, p. 88.)

And virtue, as we know, is an attribute considered not in its own right, but as the process of *paideia*, the notion of philosophical *askesis* which is, at least for Gregory and the rest of the Cappadocian Fathers (who are foundational to Orthodoxy) the perfect life based on the *theoria* or contemplation of God and on ever more perfect union with God, or *theosis* (p. 90).

For the next 1100 years the Church mediated Greek thought, more or less in this way, until the fall of Constantinople, when Turks subjugated the

Greek Church and made the earthly head of the church, the Patriarch, its ethnarch. Under the system, if you will, of ethnarchy, the Church became a particular guardian, so to speak of Hellenism. Enter the migration to these shores. The early experiences in New Smyrna and St. Augustine notwithstanding, the Church in America is, for all intents and purposes, established in the wake of the great migrations of the fin de siècle of the 19th centuries and the first 20 years of the last century, with trickles of immigration in the 60s and 70s. In 1908, as you know, the Church here was put under the guardianship of the Church of Greece. Then, in 1922, when the Archdiocese of America was incorporated, it was put under the direct jurisdiction of the Ecumenical Patriarchate. (Its history is traced in the documents assembled by Paul Manolis, in a multi-volume set, and the Annunciation Cathedral is in possession of original documents signed by no less than Meletios Metaxakis himself, who in 1921 became the Ecumenical Patriarch.) In either case, the Church envisioned itself throughout the 20th century as the guardian of the Orthodox Faith, including its language. In the 70s, we begin to have a model shift, with the introduction of English into its liturgical life, and the phenomenon, to a greater degree, of mixed (or, what we call today, "inter-Christian") marriages, on the one hand and the phenomenon of converts, on the other hand, that is, people of non-Hellenic backgrounds, ethnically, linguistically, or religiously diverse, giving rise to a number of issues (some people call them "challenges," I prefer the term "realities") facing the Church.

These realities can be enumerated or delineated as having to do with:

- 1) The status of language.
- 2) The majority in some instances of converts, certainly of students at Hellenic College/Holy Cross School of Theology, and in some parishes.

3) An increase in Church membership with a noticeable concomitant decrease in the liturgical life of the Church. (Larger membership, less participation.)

4) Inter-Orthodox, inter-Christian, and inter-Faith dialogue, and

5) The emphasis of the National Church, and in this Metropolis of San Francisco, on the need for the Church to address itself to the needs of and the preservation of the Family.

The treatment of the above would require a separate symposium, to be sure, but let me just cite a few observations and facts. I make reference to the information provided by the Orthodox Observer, which has grown in its distributorship, from 100,000 in the early 1980s, to 145,000 in 2006 (and this is without regard to those issues sent to libraries, other news organizations, and the like). This suggests a 45 % growth over 26 years, at least a growth in membership. On the other hand, the vital statistics page of the 2006 year book of the Archdiocese, compiled by its registry department shows, that of a total of 120,670 marriages celebrated in the Archdiocese between 1980 and 2004 (45K between Orthodox; 76K Inter-Orthodox; 64K 1st 12 years; 52K next 12 years. For a fuller interpretation of the census data, see James Steve Counelis, Inheritance and Change in Orthodox Christianity, pp. 132 ff.), those celebrated the last twelve years represent a 20% numerical decrease from those celebrated between 1980 and 1992. This fact surely figures prominently in the declaration by the Archdiocese of this year as the Year of the Family, and the decision by this Metropolis to seek to delineate and create a family resource center. It is because the family is at the core of the Church, as is its youth, and its Greek language and cultural programs, all understood within the methodological framework, if you will, of its mission, or the Great Commission: "Go and make disciples of all nations, baptizing them

in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." (Matthew 28:19)

Now, there are those who feel that language, being (for them) a "neutral" means of communication, should not be viewed as a program of the Church, ostensibly, to facilitate a greater pan-Orthodox consciousness—even an American Orthodox Church—or to support the popular notion (challenged in this forum) that, in America, minorities lose their language within two generations. And then there are those who insist that the Greek Orthodox Archdiocese of America maintain its ethnic Greek identity, fostering language classes and promoting any number of cultural programs, from the omnipresent festival to lectures, seminars, even symposia and conferences of today's scope and calibre.

I believe I stressed at the outset that, want it or not, Hellenism is part and parcel of the Orthodox Church in general, and of the Greek Orthodox Archdiocese of America in particular. Its ethos and character, its theology and its history, are all telling of this legacy. The question, then, becomes, knowing what we know, where do we go from here? I, for one, take prideful notice of the inculcation methods of American Judaism and even of now emerging American Islam, which require basic language proficiency in their respective scriptures as a *sine qua non* for reception into their religious bodies, and ask, pondering the future, can it not be a matter of policy to require the same of all members, cradle Orthodox and converts alike (for the former as a rite of passage, for the latter as a requirement of baptism and/or chrismation) to learn the Pistevo, the Pater Imon, or to read the Scriptures, in the original Greek, in addition to the study of theology and history?

I am careful to note that this is not a repeat of the argument Paul made semi-

nal in his letter to the Galatians, where he argued that, ultimately, circumcision (as a vehicle of inculcation) is irrelevant, as is uncircumcision, to καὶ νέη κτίσις, or “new creation.” The above is intended not to minimize the salvific role of the Church, but to suggest that Hellenism is a unique gift to the world, which has been fostered these twenty centuries by the Church, and that the Church, as the major Greek-American institution, has enormous resources to contribute in order to partner, if you will, to teach, in response to the Great Commission, not only at the university level, where much of the research in the Greek American experience is being conducted these days, but also at the level where most people, especially the young, are impacted: I am speaking of the local or parish level.

My friends, our biggest hurdle for the 21st century is, in a nutshell, to be Greek Orthodox in a culture of choice. I see solutions in the partnering with other institutions and organizations, including the educational ministries and agencies of governments engaged in the promotion and preservation of Hellenism, namely of Greece and Cyprus, to address the pressing issue of our identity in this vast land of religious and cultural pluralism. Thank you.



Why is the Lord's presence promised to two or three?

Because there, where two or three are gathered in the name of Christ, is the Church, the union of faith and love; there is mutual love.

Saint John of Kronstadt
Nineteenth Century, Russia



PARISH ASSEMBLY

On Sunday, October 22, parishioners of the Cathedral attended the second Parish Assembly for 2006. The Assembly was convened in the Cathedral's Korinthias Hall, following the Divine Liturgy. Inasmuch as Parish Assemblies are an important vehicle for self-governance of the parish, but also provide parishioners with much information with respect to their parish, the Metropolis and the Archdiocese, though not generally well attended, it was decided that a summary of the minutes of each Parish Assembly be included in the *Herald*. Accordingly, a summary of the minutes of the October 22nd meeting, as well as of our first 2006 Parish Assembly, which was held on April 2, follows.

April 2, 2006 Parish Assembly

The meeting was called to order at 12:35 pm by Parish Council president, Tom Nuris, and was followed by the invocation lead by Father Stephen Kyriacou.

Election of Chairman

Tom Nuris called for nominations for General Assembly Chairman. Pat Aleck nominated Tom Nuris. The motion was seconded by Gus Vouchilas and was carried unanimously.

Reading of the Minutes

Gus Vouchilas summarized the minutes of the General Assembly meeting held on November 20, 2005. Pat Aleck made the motion to adopt the minutes as read. The motion was seconded by Jim Vorries and carried unanimously.

Treasurer's Report

Jim Vorries summarized financial reports through December 31, 2005. Jim noted that the trustees for the Anna Mountanos Estate have notified the Cathedral that it should expect

approximately 5 million dollars worth of income.

Announcements

Father Stephen announced the following:

- John Boyer has been hired on at the Cathedral as an assistant to the clergy.
- The Cathedral catering program is currently being worked on.
- A new cleaning service has been brought on and they are doing a good job.
- Michael Canellos continues to work with the Cathedral youth and is doing an excellent job.
- The dinner to honor the Philoptochos which was put on by the youth was a tremendous success.
- The Metropolis Clergy Laity was successful.

Board of Auditors Report

Angie Leventis reported that the board reviewed the day-to-day operations of the Cathedral and that all processes were found to be in line.

Stewardship Report

Gus Vouchilas noted that 2005 pledges exceeded his initial goal of 300,000. He further noted that pledge income is crucial to the solvency of the Cathedral and that the committee is working toward maintaining a successful program.

President's Address

Tom Nuris noted that a quorum was achieved. Tom discussed the Board of Elections and opened the floor to nominations. Jim Vorries nominated Andrew Vellis, Ted Leventis, and Vassily Tonis. Maria noted that her mother, Lula Ossipoff, would also serve on the committee. Nominations were closed and all nominees were unanimously elected to serve.

Tom discussed the Clergy Laity to be held in Nashville, Tennessee, July 13th through the 20th and asked the assembly if they wished to send more than two delegates. Annette Chiappari inquired as to the responsibilities of delegates which Tom discussed. Patricia Aleck made a motion which stipulated that two delegates, in total, attend. The motion was seconded and carried. The assembly decided to send Father Stephen along with one Parish Council member.

Old Business

There was no old business.

New Business

Father Stephen read an excerpt from the 1921 minutes about the creation of the San Francisco Diocese and mentioned the planned anniversary celebration to be held on November 12, 2006.

Father Stephen also noted that the Annunciation will be hosting the Archdiocese Oratorical Festival and that fund raising efforts are coming along.

Father Stephen spoke about Stewardship and the significance of showing love for God and the church.

Finally, Father Stephen noted that parking is available under the freeway as it was in the past.

Closing Remarks

Tom Nuris thanked all in attendance for attending the meeting and supporting the Cathedral.

Patricia Aleck moved to adjourn the meeting. The motion was seconded and carried unanimously.

The General Assembly adjourned at 1:15 pm, followed by the benediction led by Father Stephen.

October 22, 2006 General Assembly

The meeting was called to order at 12:55 pm by Parish Council president, Tom Nuris, after Father Stephen Kyriacou's invocation. Tom Nuris then called on Gus Vouchilas, Secretary, to call the roll of Parish Council members.

Election of Chairman

Tom Nuris called for nominations for General Assembly Chairman. Michael Misthos nominated Tom Nuris. The motion was seconded by Nick Rally and was carried unanimously.

Reading of the Minutes

Gus Vouchilas read the minutes of the General Assembly meeting held on April 2, 2006. Pat Aleck made the motion to adopt the minutes as read. The motion was seconded by Michael Misthos and carried unanimously.

Treasurer's Report

Jim Vorries summarized the Statement of Receipts and Expenditures report and discussed the Balance Sheet. All reports were current through September, 2006. Jim noted that Cathedral assets increased by \$2 million dollars as a result of income received through the estate of Anna Mountanos. He further noted that this year's highly successful food festival will further increase these assets.

Announcements from the President

Tom Nuris announced the following:

- Tula Callas is the new Korinthias Hall event coordinator, as announced in the last two issues of the Herald..
- This year's Food Festival was largely successful, due to the efforts of chair Foula Vasilogiorgis, Manuel Pappas, Michael Canellos, the Philoptochos, the Parish Council, and all of

the volunteers who assisted in all capacities.

- On the matter of rebuilding the Cathedral Church, no viable building plans are currently available to bring forth to the Parish Assembly, although the Parish Council is working diligently.

85th Anniversary Celebration

Angie Leventis reported that there are currently 492 reservations made and that sponsorship is at approximately \$35,000 with an additional \$5000 sponsorship expected.

Stewardship Report

Gus Vouchilas noted that income from 2006 pledges is currently at approximately \$190,000. He further noted that pledge income is crucial to the solvency of the Cathedral and that the committee is working toward maintaining a successful program. He solicited ideas for ways of making the program more effective and noted that the current roll-over method is working well. Gus also reported that letters will be sent out to those individuals with outstanding balances.

Youth Programs

Both Tom Nuris and Michael Canellos reported on youth activity. Current activity includes:

- A volleyball tournament on the day of the assembly meeting in San Jose
- Greek dancing organization is taking place
- Basketball practice has begun and the awards dinner was well attended
- Sunday School is in session
- A youth event calendar will now be included in the Herald
- The youth groups will be sponsoring a free fall season luncheon and Christmas caroling will take place in December

- A Philoptochos appreciation dinner is being planned for 2007

Clergy-Laity

Father Stephen reported that 1800 representatives of parishes from throughout the Archdiocese, along with delegates from the various Philoptochos chapters, made up the body of this year's Clergy-Laity, held in Nashville, July 13-20. He noted that one of the key topics addressed was the makeup of today's families and related issues. Accordingly, this was named Year of the Family in the Archdiocese and is the subject of planning and study in our own Metropolis. He also addressed a number of issues relative to challenges facing the Church, and will be discussing them at the AHI Conference which will be held at the Westin St. Francis next Saturday.

Board of Auditors Report

Angie Leventis reported that the 2005 audit is currently in progress, yet incomplete. She noted that she has recruited additional assistance and that its completion is anticipated within the near future.

Nominating Committee

Lula Ossipoff reported that of the seven individuals whose terms are ending, six have agreed to run for an additional term. She asked that any additional nominations be made by phone to any of the committee members.

Election of Delegates

Father Stephen noted that protocol allows the President of the Parish Council, the Priest, and up to two additional parishioners to attend the Metropolis Clergy Laity Congress at St. Nicholas Ranch. Tom Nuris called for nominations for the two additional parishioners. Jim Vorries volunteered to attend. Patricia Aleck noted that she would be in attendance. Tom

entertained a motion to send Jim Vorries. The motion was made by Athena Tsougarakis, seconded, and carried.

Old Business

There was no old business.

New Business

Father Stephen thanked and commended those parishioners who were in attendance at the Parish Assembly Meeting. Father suggested that adopted minutes be included in the monthly Herald.

The meeting adjourned at 1:35 pm followed by the benediction led by Father Stephen Kyriacou.



The human family constitutes the primary and essential element of human society. Peace in society will be a direct result of peace in the family.

*Saint John Chrysostom
Fourth Century, Antioch*



**Prayer is the test of everything.
If prayer is right, everything is right.**

*Bishop Theophan the Recluse
Nineteenth Century, Russia*



Let your prayer be completely simple, for both the Publican and the Prodigal Son were reconciled by a single purpose.

*Saint John Climacus
Sixth Century, Mount Sinai*

SOME DEMOGRAPHICS

Did you know? In 2006, the Cathedral has 516 "Stewardship Families?" That is, while the Cathedral is made up of about 900 families, 516 monetarily support the church. The total amount of their pledges to support the work of the Cathedral comes to \$279,352 (this is as of October 15. We are still projecting that this will reach \$300,000 by December 31.). Of the 516 "Stewardship Families," 256 reside in San Francisco (City and County); 260 reside outside San Francisco (mostly the Peninsula, although a handful reside in Marin County, as well as in Berkeley and Alameda). The total pledged amount of those who reside in San Francisco is \$139,880; and the total pledged amount of those who reside outside San Francisco is \$139,482. The trend is that more and more of our families with children have been moving to the Peninsula. On the other hand, a number of singles, as well as a few families with children, have moved from outside the Bay Area, to San Francisco.



Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΔΗΜΗΤΡΟΣ ΘΑ ΤΕΛΕΣΕΙ ΤΗΝ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΣΤΟΝ ΚΑΘΕΔΡΙΚΟ ΝΑΟ ΤΗΝ ΚΥΡΙΑΚΗ 12 ΝΟΕΜΒΡΙΟΥ

ίδΟ Σεβασμιώτατος

Αρχιεπίσκοπος Αμερικής κ.

Δημήτριος θα τελέσει την Θεία Λειτουργία στον Καθεδρικό Ναό την Κυριακή 12 Νοεμβρίου, όταν ο Καθεδρικός Ναός εορτάσει, επίσημα, τα 85 χρόνια από την ίδρυσή του. Ο Όρθρος θα αρχίσει στις 9 το πρωί, και η Θεία Λειτουργία θα επακολουθήσει, στις 10. Όπως είναι γνωστό, και όπως εσημειώσαμε σε προηγούνεμνα δελτία, ο Καθεδρικός Ναός ιδρύθηκε το έτος 1921, από τον τότε "Μητροπολίτη Αθηνών"

Μελέτιο (τον τέως Αρχιεπίσκοπο Αθηνών, που λίγους μήνες μετά την ίδρυση του Καθεδρικού Ναού, εξελέγη Οικουμενικός Πατριάρχης. Ο Καθεδρικός Ναός ήτο γνωστός ως "Ελληνικός Ορθόδοξος Ναός Αγίας Σοφίας," και ήτο κτισμένος στη γωνία Χέντζ και Πίρης. Το 1928 μεταφέρθηκε στην παρούσα θέση του στην Βαλέντσια, επίσης ως "Ελληνικός Ορθόδοξος Ναός Αγίας Σοφίας." Το 1936, η κοινότητα αναδιοργανώθηκε και έτσι, από τότε, είναι γνωστή ως Ευαγγελισμός. Μάλιστα, το νομικό της όνομα είναι "Ενωμένη Ελληνική Ορθόδοξη Κοινότης Αγίου Φραγκίσκου, Ο Ευαγγελισμός".

Το απόγευμα της ιδίας ημέρας, σε ιστορική συγέντρωση, περίπου 600 πάροικοι και φίλοι του Καθεδρικού Ναού (που θα έχουν

κλείσει θέση, ασφαλώς) θα παρευρεθούνγια πρώτη φορά-- σε δεξιώση-γεύμα που θα λάβει χώρα στο Δημαρχείο του Αγίου Φραγκίσκου. Θα τραγουδήσουν η Μαργαρίτα Μπεζαΐτη (τους εθνικούς ύμνους), ο Νέϋθαν Γκαν (βαρίτονος της όπερας), Δήμαρχος του Αγίου Φραγκίσκου, Γκάβιν Νιούσομ, ο Μητροπολίτης Αγίου Φραγκίσκου, κ. Γεράσιμος, και ο Αρχιεπίσκοπος Αμερικής κ. Δημήτριος. Ο Πατέρας Στυλιανός θα παρουσιάσει στον Αρχιεπίσκοπο, στον Μητροπολίτη, και στον Δήμαρχο το κείμενο των πρακτικών των πρώτων 19 συνεδριάσεων που ασχολήθηκαν, το 1921, με την ίδρυση του Καθεδρικού Ναού, και που προέδρευσε και υπέφραψε ο ίδιος ο Μελέτιος Μεταξάκης, σε αγγλική μετάφραση, ως και το προτώτυπο ελληνικό κείμενο, σε αντιγραφή.

Η ΣΦΡΑΓΙΔΑ ΤΟΥ 21

Η σφραγίδα που βρίσκεται σε άλλο μέρος του παρόντος δελτίου (και που τυπώσαμε στη πρώτη σελίδα του δελτίου του Οκτωβρίου) είναι αυτή που υιοθέτησε ο Καθεδρικός Ναός, όταν αυτός ιδρύθηκε το 1921.

Παρατηρήσετε ότι η σφραγίδα παριστάνει την Αγία Σοφία, την Μεγάλη του Χριστού Εκκλησία στην Κωνσταντινούπολη όταν εκείνη κτίστηκε από τον

αυτοκράτορα Ιουστινιανό τον 6ο αιώνα μετά Χριστόν. Ο δικός μας ναός ονομάστηκε, επίσης, Αγία Σοφία, για την σοφία του Θεού. Μάλιστα, η εικόνα του Χριστού που έχουμε από τότε καλεί τον Χριστό "Θεοῦ Σοφία καὶ Δύναμις," σύμφωνα με την περιτραφή του Αποστόλου Παύλου στους Κορινθίους (κεφ. 1, εδάφ. 24). Ο Καθεδρικός Ναός, το 1921, κτίστηκε στις οδούς Χέντζ και Πίρης, μεταφέρθηκε στην παρούσα θέση στη Βαλέντσια το έτος 1928. Το έτος 1936 μετονομάστηκε "Ευαγγελισμός," συγκεκριμένα, "Ελληνική Ορθόδοξη Κοινότης Αγίου Φραγκίσκου, Ο Ευαγγελισμός".

ΧΡΙΣΤΟΥΓΕΝΝΙΑΤΙΚΗ ΚΑΡΤΑ

Σε λίγες αρχίζει η νηστεία των χριστουγέννων. Η νηστεία είναι είδος πνευματικής προετοιμασίας για τον εορτασμό του μεγάλου εκείνου γεγονότος, της ενσάρκωσης του Λόγου του Θεού. Στις ημέρες μας συνηθίζεται να γίνονται διάφορες προετοιμασίες.

Μέσα σ' αυτές είναι το έθιμο να στέλλομε χριστουγεννιάτικες κάρτες, ν' ανταλλάζουμε ευχές. Η κοινότητα του Καθεδρικού Ναού σας καλεί όπως λάβετε μέρος στην κοινοτική αυτή προσπάθεια, στην κοινοτική κάρτα. Η κάρτα αυτή πηγαίνει σε 1.000 περίπου μέλη και φίλους του Καθεδρικού Ναού.

Παρακαλείσθε όπως αποστείλετε το απόκομμα που ευρίσκεται σε

άλλο μέρος του παρόντος δελτίου ή, εάν προτιμάτε, όπως τηλεφωνήσετε στο γραφείο της κοινότητας, στο 415 864-8000 και δηλώσετε τη συμμετοχή σας. Η προσφορά σας εκ 25 δολλ. καλύπτει το κόστος της κάρτας και τα ταχυδρομικά τέλη και παραχωρεί και κάτι για την ενίσχυση του ναού και των προγραμμάτων αυτού.

ΑΠΟΛΥΤΙΚΙΑ· ΤΩΝ ΤΑΞΙΑΡΧΩΝ, ΤΗΣ ΑΓΙΑΣ ΑΙΚΑΤΕΡΙΝΗΣ ΚΑΙ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΑ

Τῶν οὐρανίων στρατιῶν ἀρχιστράτηγοι, δυστοῦμεν ὑμᾶς ἡμεῖς οἱ ἀνάξιοι, ἵνα ταῖς ὑμῶν δεῆσεσι τειχίσηται ἡμᾶς, σκέπη τῶν πτερύγων τῆς ἀὐλοῦν ὑμῶν δόξης, φρουροῦντες ἡμᾶς, προσπίπτοντας ἐκτενῶς καὶ βοῶντας· Ἐκ τῶν κινδύνων λυτρώσασθε ἡμᾶς, ὡς ταξιάρχαι τῶν ἄνω δυνάμεων.

Τὴν πανεύφημον νύμφην Χριστοῦ ὑμνήσωμεν, Αἰκατερīναν τὴν θείαν καὶ πολιοῦχον Σινᾶ, τὴν βοήθειαν ἡμῶν καὶ ἀντίληψιν· ὅτι ἐφίμωσε λαμπρῶς τὸν κομψὸν τῶν ἀσεβῶν τοῦ Πνεύματος τῇ μαχαίρᾳ· καὶ νῦν ὡς μάρτυς στεφθεῖσα, αἰτεῖται πᾶσι τὸ μέγα ἔλεος.

Ως τῶν ἀποστόλων πρωτόκλητος καὶ τοῦ κορυφαίου αὐτάδελφος, τὸν δεσπότην τῶν ὄλων, Ἀνδρέα, ικέτευε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

NOVEMBER CALENDAR

November 1	Wednesday, 10 a.m.: Efghelaio (Holy Unction), Followed by Bible Study
November 2-4	Father Stephen attends SAE Conference in New York
November 5	Sunday, IOCC Remembering Home Dinner: beginning with Vespers at 4 p.m., Silent Auction and Dinner Following
November 6-7	Metropolis Clergy Retreat: St. Nicholas Ranch
November 8	Wednesday, Feast of the Archangels: Orthros at 9 a.m., Divine Liturgy at 10 a.m.
November 9	Thursday, Feast of St. Nektarios of Pentapokis, the Wonder Worker, Divine Liturgy at 10 a.m.
November 9 & November 10	Thursday and Friday, PAOI Lectures by Archbishop Demetrios of America, at the Graduate Theological Union, Berkeley
November 11	Saturday, Archon and Parish Leadership Dinner at the Fairmont Hotel
November 12	Sunday, 85th Anniversary Divine Liturgy Celebrated by Archbishop Demetrios, Orthros at 9 a.m., Divine Liturgy at 10:30 a.m.
November 12	Sunday, 85th Anniversary Gala at San Francisco City Hall, Reception at 6 p.m., Dinner at 7:30 p.m. (By reservation only)
November 15	Wednesday, Parish Council: 7 p.m.
November 16	Thursday, Philoptochos General Meeting: 1 p.m. (Second floor conference room).
November 19	Sunday, Thanksgiving Luncheon in honor of our Senior Citizens: following the Divine Liturgy.
November 23	Thursday, Thanksgiving Day: Divine Liturgy, 10 a.m.
November 25	Saturday, Feast of St. Katherine the Great Martyr: Divine Liturgy, 10 a.m.
November 30	Thursday, Feast of St. Andrew, First Called of the Apostles: Divine Liturgy, 10 a.m.
Tuesday, November 7, 14, 21 and, 28:	Dance Practice as Scheduled
Wednesday, November 1, 8, 15, 22, and 29:	Prayer Service followed by Bible Study, 10 a.m.
Wednesday 1, 8, 15, and 19:	Greek School, 4 p.m.
Wednesday 1, 8, 15, and 19:	Basketball Practice, as scheduled (No basketball practice on November 22).
Thursday, November 16 and 30:	Learning Community, 7 p.m.

Sacraments & Services

BAPTISMS

Dimitrius Frederick, son of Kurt Frederick Duecker and Theodora Kathy Vriheas, was baptized at the Cathedral on October 15. His Godparents are Maria J. Koumantaros and Petros P. Koumantaros.

Na Mas Zisi! Long Life!

MARRIAGE

George James Salles and Demetra Maria Panomitros were joined in Holy Matrimony at the Cathedral on October 8. Their Koumbaros is John Vidalakis.

Na Mas Zisoun! Long Life!

FUNERALS

Marguerite Farres, who fell asleep in the Lord on September 25, was buried on October 3. Her next of kin are her Godchildren, Joanna Condos, Moriah Condos, and John Paraskou.

Maria Galanis, who fell asleep in the Lord on October 20, was buried on October 25. The widow of the late Harry Galanis, she worked very hard for the Cathedral and, especially, for the Philoptochos.

Aionia I mnimi! May their Memory be eternal!



PLEASE SAVE THE FOLLOWING DATES

Sunday, December 3, 2006

Stewardship luncheon

Friday December 15, 2006

GOYA Christmas Dance

Sunday December 17, 2006

Sunday School Christmas Program

Saturday December 23, 2006

Christmas Caroling

Sunday December 31, 2006

New Year's Eve Dinner/Dance

Saturday February 10, 2007

Greek Dance Glendi

Friday February 16, 2007

FDF Weekend

Saturday March 31, 2007

Palm Tying Brunch

Friday April 06, 2007

TGI Pascha

Saturday April 14, 2007

Philoptochos Appreciation Dinner

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